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622 village. The successor of an official is definitely known
624 long before the death of the latter, but an official vacancy is not actually filled until the coming of the priest. Then, in the presence of all the other officials and anyone else who may wish to be present, the priest delivers an address in which he names the new official, announces his duties and privileges, commends him to the respect of the people, and charges him with the duties and responsibilities which he is about to assume. On the death of the chief, for instance, his duties are relegated to some other official, usually one of the "alcaldes," until such time as the priest shall arrive and inaugurate a successor.

465 None of these officials are supposed to receive com-
622 pensation other than the honor and respect in which they
681 are held. The chief, however, usually levies fines upon offenders, of which he takes personal possession and could, if he so desired, use a portion of them for his private needs, since no special account of such matters is kept by anyone. As a matter of fact such a thing rarely or never happens; on the contrary the chief uses the fines for paying the services of officers of the law whom he may send on missions of various kinds, such as bringing culprits to justice, settling disputes among his people,
[756 and the like. A portion of the money he uses also for the
776 payment of shamans whom he employs now and then
789] to expel dangerous spirits from his village, from deep pools in the river, or from other places where these mysterious beings are supposed to endanger the lives of
[436] the people at large. At the present time, when coins of Ecuador and Colombia are comparatively easy to obtain, fines are paid in money, but in earlier times they were always paid in commodities.

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the skin the stone or other object which, by traveling through the body, together with the spirit which resides in it, causes the illness. 755

Shamans or doctors form, to a certain extent at least, a special class by themselves, but, so far as could be ascertained, they have no secret or special organization. They are not, on the other hand, "predestined" or specially selected by natural temperament. Any one may become a shaman if he so wishes by simply training under the guidance and instruction of one or more old shamans of recognized ability. For this training he pays a stipulated sum, and is instructed every night until he has learned thoroughly the songs and incantations and the various rituals of his instructor, and also has become more or less familiar with the special spirits which his instructor invokes. He does not, however, rely solely on the spirits of his instructor, but sooner or later acquires others of his own. Likewise, he may devise new songs and incantations. 756 [465]

Not only has the shaman to cure by expelling the spirits from the body of a patient, but he has the more important function of expelling spirits from a locality or from a particular house infested with those which cause illness. This expulsion of spirits from a locality or a house is usually accomplished by several persons under the direction of a head shaman. A decoction of rum and bejuco is almost always used by the shaman himself in this exorcism; the other participants are provided with a kind of decoction made by soaking a species of native mint in water. A large number of cigars are also provided, and it is the blowing of the tobacco smoke, 789

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by snakes and also by design. Women frequently die in childbirth; tuberculosis runs rampant, and periodically whooping cough and measles decimate the population. People die from spirit possession, soul loss, witchcraft, illness, and accidents; however, very old people "just die." People are afraid of death although it is maintained that no one dies because of his sins. Punishment takes place after death, and everyone must be purified of his sins by punishment after his demise. It is believed that when the Whites die their souls go to the white clouds while those of the Negroes go to the black clouds. Only the Cayapa may enter heaven.

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When death strikes, all relatives within a few hours' travel are notified. The immediate family clean the body, if necessary, and place it on a mat. Water is boiled and then poured over the area where the body lay last. Two or three men of the neighborhood are asked to prepare a coffin; this coffin which is made of bamboo is said to be the "canoe of the soul" and is called /ũhkuŋgúle/. Its construction involves four or five hours' work, and when it is completed, the parent or spouse of the deceased offers

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the coffinmakers a gift of two or three liters of rum which is consumed on the spot. If the deceased is a woman, her husband goes through her belongings and sets aside items that are especially attractive and/or expensive, and these are later auctioned off at the funeral. The money received in this manner is used to pay for special masses for the dead. Finally when all is in readiness, the body is placed in the coffin. The funeral is held at a house that is on the main river to facilitate the final removal of the body to the ceremonial center for burial. The coffin is placed in a canoe which is piloted by a close male relative: father, husband, brother, etcetera. The pilot sets out alone with the corpse for the funeral site.

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One day I received word that the wife of Aurelio Añapa had just died from the bite of a venomous snake. She had been attended by a brujo for a period of four days to no avail. The following morning at about two o'clock, we heard faintly the mourning chant of the Cayapa. Slowly the sound came closer, and far up the river a light was moving steadily. Finally, after what appeared to us to be an interminably long time, Aurelio

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who will be most annoyed and an argument most certainly will follow. If the prospective bridegroom is doubtful, the men talk to him earnestly of the pleasures of married life while the woman, very wisely, says nothing, but sits very still with downcast eyes--"very still and very quiet." Most often she is accepted.

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Many times a man has a definite woman in mind for marriage but is not at all sure that he can get her by means of any of the techniques so far discussed. Then, too, it may be that another person has a particular woman in mind for a certain man, and, similarly, is not too sure that he can bring off the marriage. In either case a commission is formed, consisting of two Indians who are usually related to the man under consideration and two Negroes. The Indian members of the commission are not paid except with a few drinks. The Negroes receive some money and two or three gallons of home-distilled rum which, as Barrett once correctly remarked, "is clear in color and vile in taste."

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The Indians on the commission are first to enter the house of the prospective bride. They present